Thanksgiuing for the Arraignement of the Man of Earth, set forth in two Sermons by *W. B.*

The first Sermon sheweth the *manner of* Dauids *thanksgiuing, and* containeth many comfortable points *necessarie for afflicted consciences.*

The second Sermon setteth forth the matter it selfe, for which *Dauid* giueth thanks and that is, The arraignement of the Man of Earth,

Wherin is entreated of these points following. ver. 2.

1 Of the parties betweene whom the controuersie dependeth.
2 Of the parties before whom it is tried.
3 Of the persons by whom it is tried.
4 Of the action it selfe that is tried.
5 Of the verdict of the Iurie.
6 Of the court of conscience, with a description of the same.
7 Of the verdict of the court of conscience.
8 Of the sentence of the Iudge.
9 Of the execution of the sentence.

Imprinted at London by *Richard Bradocke*, for *I. B.* and are to be sold at her shop at the great North doore of S. Paules, at the signe of the Bible. 1598.

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BIBLIOTHECA · BODLEIANA

To the Right Honourable Sir William Periam

Knight, Lord chiefe Baron of her Maiesties Exchequer, grace, mercie and peace.

RIght Honourable, the importunate desire of diuers wel affected Christians which heard these sermons in London, and chiefelie of some that haue beene humbled with affliction of conscience, hath preuailed with me for the penning & publishing of the same, which through the blessing of God

¶ may

may bring cõfort & profit to more then to those that heard them. In regard of many honourable fauours and good encouragements receiued from your Lordship in the worke of my ministerie where I dwell. I haue presumed to offer this my mite vnto you as a poore testimonie of a minde willing to be thankefull if it were in my power, which both for the matter that is handled therein, as also for the manner of handling, I deemed of right to belong chiefelie vnto your Lordship which (together with my good meaning herein) if it shall please you (which I humblie craue) to construe and accept in good part,

I ſhalbe not a little encouraged to take more paines in greater matters then theſe come to. Thus craving pardon for my boldnes, I humblie take my leaue, commending you to the aboundant and gracious bleſsing of God. 1598. Nouember. 8.

Your Lordſhips to commaund,
William Burton.

Dauids thankfulnes for the arrainement of the man of Earth.

PSAL. 10.17.18.

Lord, thou hast heard the desire of the poore, thou prepares their heart, thou bendest thine eare vnto them. To iudge the fatherlesse, and poore, that the man of earth cause to feare no more. Text.

THis tenth Psalme doth most liuely describe vnto vs a corrupt & peruerse state of a miserable commõwealth groning and fainting vnder the intollerable burthens of manifold op-

preſſions, and extreame iniuries heaped vpon her by the mightie and proud Nimrods of that time, by cruell and craftie worldlings, by godleſſe & blaſphemous Athiſts, by ſecure, and carnall Epicures, by looſe and lawleſſe *Belials*, which in *Dauids* time like Bees ſwarmed in euerie Countrey & Citie, in euery Towne and Village, and came about the poore ſeruants of God, daily & howerlie as thicke as haile-ſtones in *Ægypt*, euen a right picture of that wherin we now liue, which made that princely Prophet and propheticall prince *Dauid* (as a man amazed at ſuch a forelorne ſight, and pitifull complaining that was on euerie ſide) to ſpeake farre otherwiſe of the Lord then he is indeed, and in a kind of quarrelling manner to expoſtulate the matter with the Lord after the manner of man, ſaying: *Why ſtandeſt thou farr of*

O Lord, & hidest thy selfe in due time, eũe in affliction? euen while the wicked with pride doth persecute the poore? Greatlie (no doubt) did iniquitie preuaile, & strong was the temptation; yea to great boldnes, and courage were the wicked growen when it seemed to *Dauid*, as if the Lord were careleſſe in gouerning the world, and had forgotten to releeue his poore distressed people, or call the wicked to account, but seemed either to let thẽ do euen what they listed without controlment, which God forbid we should once imagine, but yet in the time of afflictiõ & temptation such is the weaknes of faith eũẽ in the verie regenerate, that they cõceiue somtime of God and his works, otherwise then becõmeth thẽ, or then beseemeth the maiestie of God, the reason hereof is, because they be for the time as men that are buffeted and astonied

with blowes, to whose sence the ground seemeth to turne round, when indeed there is no such matter, but the turning and alteration is in themselues, and therfore the temptations of the regenerate are called by *Paule* the buffetings of Sathan. 2. *Cor*. 12. 7. And yet notwithstanding (though at a blush they may seeme to iumpe with the wicked, who doe alwaies harbour within them most base and vnworthy conceipts of the most high, who filleth Heauen and earth with his all seeing, and incomprehensible presence, & with whom is neither change nor shew of change, yet between the godly and the wicked there is alwaies this double differēce. First, in the greatest afflictions, and weaknes of faith wherwith the godly are exercised, there is yet some euidence of Gods sanctifying spirit in them, supporting them from

from finall and desperate falling away from the grace of God, though it be more then they alwaies feele in themselues, for though *Dauid* complaineth in the beginning of this Psalme of Gods long absence, yet he is certainly perswaded of his presence to him, or else he had praied in vaine. And as earthlie Fathers haue a secret affection to their childrē more then their children do alwaies perceiue, so God hath a secret hand in his children to vphold them from falling away, more then they alwaies doe feele, which feeling they want somtime to humble them, and to make them more earnest in prayer, and more carefull to keepe the fauor of God when they haue it. And somtime the Lord bestoweth secret fauours vpon his children more then they know of, as *Iosephs* brethren had euery man his money in

his sacke by the waie, which was more thē they knew, til they came their Inne. *Gen.* 42.27. But with the wicked it is not so, for God hath left them to themselues, giuing them ouer to a reprobate sence that they may wax worse & worse, deceiuing and beeing deceiued, there is no secret hand of Gods grace in them, that can be perceiued either of themselues or of others for them. Another difference is this: when the heat of affliction and strength of temptation is allaied in the godly, and they come to themselues againe, as men doe that haue beene beaten and buffeted, they recall their errour, and correct their former crazed opinions, giuing to God afterward that honour that is due vnto him, but the wicked after they be a little eased, and released of their paine, doe turne againe to their former

Rom. 1.24
2. Tim. 3. 13.

former vomit, neuer once dreaming that they either thought or ſpake, or did any thing amiſſe, or againſt the glorie of God, but praiſe their owne wit, doing ſacrifice to the works of their owne fingers.

After *Dauid* had complained to the Lord of the pride and crueltie of the wicked and very ſubſtantiallie proued thoſe articles which he exhibited againſt them, in the 12. verſe he doth humbly ſue vnto the Lord by praier, that he would ariſe and ſhew by ſome gracious effects that he hath the poore in remembrance, which doe commit themſelues vnto him, and namely by breaking the arme, that is, the power of the wicked which they abuſed to miſchiefe and wronge. And at length as one hauing obtained his requeſt, hee concludeth this

Pſalme

Pſalme with a holy gratulation or thankſgiuing vnto the Lord, for that by his ſpirit he did aſſure him of ſome remedie, by taking a iudiciall hearing of the matter on both ſides, whereby we are taught to pray for Gods poore diſtreſſed people as for our ſelues, as alſo to be as thankfull to God for his mercies toward them as if they had beene beſtowed vpon our ſelues, and in ſo doing ſhall we trie whether we be fellow & feeling members of the bodie of Chriſt, or dead and rotten members, ſuch as are cut of from the bodie, and liue not by the life of God that is in Ieſus Chriſt.

Lord thou haſt heard &c. Heere *Dauid* acknowledgeth the goodnes of God towards his poore helpleſſe ſeruants two waies, firſt generally in the 17 verſe, ſaying. *Lord, thou haſt heard the deſire of the poore*, then par-

particularly amplifying this goodnes of God, first by setting downe the efficient cause of the poore mans desire, in these words. *Thou preparest their heart*, then by noting the formall cause of that readines, and willingnes which is in God to heare their desire in these words, *Thou bendest thine eare vnto them*, and then by the finall cause of this goodnes, in vers. 18. & that is double, first in respect of the poore, and oppressed, that they may haue iustice and right, secondly in respect of their oppressors (who are called in contempt the man of earth) that they may be no more cause of terrour to the godly.

The first thing heere to be noted, is how *Dauid* changeth his note, for before he said, *Lord thou hast hid thy selfe*, but now he saith *Lord thou hast heard the desire of the poore*, that is, thou hast shewed thy

thy selfe in the robes of Iustice and iudgement, *Dauid* here was like one that during the battaile could not tell what to make of the matter, but after the encounter is past, like a valiant conquerer he striketh vp, and maketh forward in triumph saying: *The Lord is King for euer and euer, the heathen are destroyed out of thy sight, Lord thou hast heard the desire of the poore, thou prepareſt their heart, thou hendeſt thine eare. To iudge the fatherleſſe and the poore, that the man of earth cauſe to feare no more.*

And heere we see that verified which is in *Psal.*126.5.6. *They that sowe in teares, shall reape in ioy:* And that which is in our prouerbe, A harde beginning maketh a good ending: for one woulde haue thought by the beginning of this Psalme that he shoulde neuer haue obtained so happy an end, for

for thus he beginneth: *Why dost thou stand farre off O Lord, and hidest thy selfe in time of affliction:* that is, why haue we not Iustice executed; but he endeth as you heare: *Lord thou hast heard the desire of the poore, &c.* which is as much as can be desired. Such a blessed and ioyfull end will God sende vnto all his poore afflicted seruants, when he hath well humbled them, and throughly exercised them with the buffetings of Sathan, and stung them to the very heart with the sence and feeling of their sinnes, and affrighted them with a terrible shew of an angrie & wrathfull countenance, all which the Lord wil do against his dere childrē. First to let thē feele & know what they haue, & are of themselues, secondlie, to make them acquainted with sathans mallice, that they take heed how they either obey him or beleue him;

him againe, thirdly, to make the greatnes of his loue, and gracious mercy more knowen in deliuering them at the last; for by the want of a benefit we knōw what a benefite is worth, and therefore ioy restored, is more acceptable then ioy continued. *Psal.* 51. 12. And lastly to make them fit instruments for the conuersion and strengthning of those that are or shalbe in the like case, as Christ said to *Peter*: *Sathan hath desired to sift you, as wheat is sifted, but I haue praied for thee, that thy faith may not faile.* Therfore *when thou art conuerted, strengthen thy brethren.* But in the meane time it goeth hard for any feeling that the afflicted soule hath of any cō-fort in himselfe, Oh I cannot feele the loue of God in my heart, I cannot find Gods spirit in my hart, my heart is not grieued for my sin, I cannot pray, I take no delight in the

Luk. 22. 31. 32.

the word, &c. Oh that I could pray that I could beleeue, that I could feele Gods mercy in assuring my heart of the forgiuenes of my sins, but I haue abused his mercy, and offended his Maiestie, and therefore I am cast out of his sight, there is no mercy for me, I am damned, and shall goe to hell, &c. And thus the poore soul etaketh on during the winter time of afflictions, and temptations, but soft a while, who telleth thee that thou art cast out of Gods sight, that thou art a reprobate &c. Againe who told thee that thou wanteſt faith and repentance, & other graces of the spirit? Againe whois it, or what is it that doth so earnestly thirst after those excellent graces of faith, of repentance, of the forgiuenes of sinnes, &c. Surely in this Tragedy be three actors, and euery one doth his part, and here is wisedome to

discerne

discerne on from the other, here is thy owne conscience accusing, Sathan accusing, & Gods law accusing. Thy conscience sheweth thee thy wants; Gods spirit sheweth thee thy wants, & Sathan sheweth thee thy wants; but that which God doth in loue Sathan doth in malice, that which God doth to humble thee sathã doth to destroy thee; thou saist thou canst not repent, thou canst not beleeue, thou canst not pray: Oh sweet mercie of God, that for the wicked doe not so much as know their wantes, thou art sorie that thou canst not repent, that thou canst not beleeue, &c. Oh what better repentance then to bewaile thy impenitencie? what greater griefe then that which ariseth for no griefe for sinne? What is this but sorrowe it selfe for sinne? thou wouldest pray, thou wouldest beleeue

beleeue stedfastly, who wrought that hunger and thirst in thee? not fleth and blood, not Sathan, therefore it must needs be Gods spirit, content thy selfe thou shalt be satisfied, and take that desire of grace for grace it selfe, and a pledge of further grace to be receiued hereafter. Thou saist thou feelest not Gods loue in thee, and therefore he loueth thee not, but doe the Lord no iniurie, measure not his grace by thy feeling, he that tooke a rib out of mans side, while he slept in such sorte that he felt it not, can also put a secret hand of grace into thee, to vphold thee while his spirit doth sleepe in thee, and thou not feele it, and for the proofe of that I say consider with me, how often haue many beene tempted to mischiefe themselues and others, yea and practised their owne de-

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ſtruction which yet are liuing, and well? from whence came this, but from a ſecret hand of God within them that ſtill plucked them as a praie out of the hands of their enemie. Some againe (that I know) haue bene afraid that they ſhould ſpeake blaſphemie againſt God & treaſon againſt the Queene, and haue beene ſo tempted thereunto, that they haue held their mouthes with their hands leaſt it ſhould out, and yet when they haue beene willed to vtter it, they could not, but cleane contrarie, in ſtead of treaſon and blaſphemie haue ſpoken all good in moſt heartie & holy manner that might be both of God and of the Queene, by which they haue perceiued & confeſſed in the end to Gods great glory, that theſe were illuſions of ſathan, and that Gods ſpirit is ſtronger in them then the temptation, whē they had ſupoſed

that

that God had cleane forsakē them. Oh I am damned, I am dāned thou crieſt: who told thee ſo? Surely it is the voyce of Sathan that would haue it ſo, beleeue him not, for he that is compounded all of lying and falſhood cannot poſſibly ſuggeſt any trueth vnto thee. Oh if I could feele ſome comfort in my ſoule, I were well: if I could pray from a feeling heart and beleeue effectually &c. then I were wel. Then I ſhould hope that God would be mercifull vnto me: but content thy ſelfe: there is a time for all things ſaith *Salomon*, a time to weepe, and a time to reioyce, ſo there is a time of affliction, and a time of deliuerance out of temptatiō, if that time were come that thou ſpeakeſt of, then were thy afflictiō at an end, & the tēptation of no force nor effect, but now is the time of caſting down & of the tēpters forcible working,

but waite on God, he is thy present helpe and thy God, with patience possesse thy soule vntill the time be come for thy deliuerance, and verely when Gods rods haue had their working, to frame thee vnto God, the time will come that thou shalt haue deliuerance, though now thou sayest with *Dauid, Lord why standest thou farre off? and hidest thy face, euen in the time of affliction?* yet after the conflict is ended (which must be when God will, and not when thou wilt) thou shalt sing ioyfully & triumphantly, *Lord thou hast heard the desire of thy poore seruant, thou prepares thine heart, thou bendest thine eare, to helpe thy poore comfortlesse seruant that thy hellish enemie be no more cause of feare.*

Againe, that in time of thy spirituall conflict, thy soule may hope for some more comfort & strength in

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surely in Heauē saith Christ, where neither mothes can eate it, nor
Mat.6,20. rust can corrupt it, nor theeues can digg through and steale it away, God doth not keep it from moths and from theeues to let the deuill deceiue thee of it, no, it is sure for euer, where neither man, nor Angell, nor all the deuils in hell shall take it from thee, no nor God himhimselfe, for though we be vnfaithfull, yet he is faithfull, and cannot
2. Tim. 2, 13. denie himselfe. And where as thou crieſt out for it now, saying thou canst not feele it in thy heart &c. it is for that perhaps thou diddest not vse it as thou shouldest, when thou haddest it before, thou wert peraduēture a lazy professor of the Gospell, or a proud hearer of the word, or negligent in the worship of God, both with thy selfe and thy familie, or it may be thou diddest waxe proud of Gods graces, and

diddest

diddest not giue him his due honour, or it may be thou diddest make some rash promise (presuming vpon thy owne strength) that thou wouldest do this or that, or that thou wouldest neuer commit such and such a sinne againe. And therfore the Lord (to let thee know thy selfe) like a most wise father hath for a time taken away his graces from thee, and the feeling of all spirituall comfort, and yet for all that loueth thee as his child. And heerein the Lorde dealeth with thee, but as thou wouldest deale with thy owne childe if thou hast anie; when the childe abuseth anie thing that he delighteth in it is taken from him, and laide vp till another time, and he made beleeue that it is quite taken from him, the childe woulde haue it alwaies in his sight,

but that may not be for diuers causes: and in like manner dealeth the Lord with his children, it sufficed *Iacob* to heare that his sonne *Ioseph* was aliue, though he saw him not, so it should suffice the afflicted conscience to know that Christ liueth in him, though his spirituall eye be so dazeled, that as yet he cannot see him, yea there is a holy desire to see and feele Christ in thee, as an earnest-penny, though it be as in a bag sealed vp, and in time it shalbe deliuered thee, yea though thou goest as a malefactor that is condemned goeth to execution, out of all hope for life, yet (as some friend of his sueth out his pardon for him, and deliuereth it him euen when he is on the ladder readie to be turned of, to his greater ioy more then he expected, euen so Christ Iesus hath sued out thy pardon, and when thou thinkest

keſt there is no waie but one with thee, and that is to hell, euen when thou ſeemeſt to thy ſelfe to be paſt all hope of recouery, then ſhall the ſpirit of Chriſt ſtep vp in thy heart, which now ſeemeth to be gone, or to lie a ſleepe, and ſhall deliuer it vnto thee, with this meſſage of comfort, *Sonne be of good cheere thy ſinnes are forgiuen thee*. And in the meane time know that Chriſt is not gone from thee but ſleepeth in thee, as he did in the ſhip, and that was but onely during the tempeſt, but when they in the ſhip were afraid of ſinking, they cried, Saue vs Maſter we periſh elſe, and then he awaked and rebuked the winds: ſo Chriſt may ſeeme to ſleep in thee during the time of tempeſtuous temptations, but whenſoeuer thou art in any danger, he is awake to ſaue thee, and in the end will rebuke Sathan and tread

him

him vnder thy feete; that Christs spirit is in thee thou maiest perceiue by the voyce of the Church that is in thy case: In my bed by night (saith the Church) I sought
Can. 5. 1. him whom my soule loueth, but could not finde him, so thou seeekest him whom thy soule loueth, but canst not finde him, that is, thou seekest him whom thou hast with thee, for there is in thee the loue of Christ, which cannot come, but from Christ himselfe, now the very loue of Christ in thy heart though it be but weake, yet is a certaine argument of Christs sanctifying spirit in thee, for though the reprobate may in some sort slauishly tremble at the iudgements of God, and for some carnall respect, ioye in the things of God for a time, yet there is not in them a loue of God in Christ Iesus: but with their seruile

feare

feare is ioyned also a deadly hatred of the Lord as of their mortall enemie.

Againe if thou feele not as yet the gracious presence of Gods spirit in thee as thou wouldest, yet vse the holy means that God hath appointed for the conuersion & confirmation of his children; frequent the word preached, read in the scriptures, & labours of the godly learned, vse praier, & conference, and meditatiõ, & so wait on God, who is thy present helpe and thy God, but thou saist thou canst not heare with delight, thou canst take no pleasure in reading of good books, nor hearing of them redd vnto thee, thou canst not brooke conference and praier, thou doest distast them all, yet I say vse them still, as a good man taketh meate and drinke, and phisicke though it be against the stomacke, Psa. 43. 5.

ſtomacke, and caſt vp all againe, yet he deſireth to digeſt it, and ſo by often taking, at laſt doth gather ſtrength, and take that willingly with hope, which before hee receiued againſt his will with a kind of loathing. So thy ſicke ſoule by often vſing the holy meanes that God hath appointed, at laſt through his bleſſing will ſtrengthen thee, and make thee to vſe them of loue & deſire, which now thou doeſt but vnchearfully and with a certaine kind of loathing. There is a defect in the ſtomacke or ſome other part of the body which will not ſuffer wholſome meate to be digeſted; So in the inward man, the defect may be in the vnderſtanding which may be darke, or in the memory which may be brittle, or in the vtterance which may be ſlowe, or in thy faith which may be weak, or in thy repentance which may be imper-

imperfect, or in thy loue which may be small, or in thy zeale which may be bitter or colde, or in thy minde which may be earthly, or in thy affections which may be vnrulie, or in thy whole man which may be lumpish, heauie, and vntoward to good things: yet in all these remaine a double comfort. First these graces are not counterfet, but in trueth are such as they seeme to be, thou vnderstandest aright, thou vttrest the trueth though but slowly, thou remembrest the best things, and beleeuest the word, and repentest in trueth, with hatred of thy sins, and thou louest God and his word for themselues sake: againe so much as thou vnderstandest and knowest, and remembrest, & beleeuest, & louest, thou also affectest & embracest in heart, & desirest to grow in them, & to practise them to the praise of God,

God, and therfore ſtill hope and wait on God, for though God ſeeme now to thy ſoule as if he had no care of thee, yet he doth care for thee, and thou ſhalt one day ioyfully ſing as *Dauid* doth heere: *Lord, thou haſt heard the deſire of the poore, &c.*

Lord, thou haſt heard, &c.) The Lord doth heare all mens deſires, and knoweth all their thoughtes long before, but he is ſaid to heare the deſires of his children after a more ſpeciall, and gracious manner, becauſe he doth in mercy both fauour their ſutes, and grant their requeſts, & ſo this word of hearing is to be vnderſtood ſomtime in the ſcripture, as where *Dauid* ſaith: *If I regard wickednes in my heart the Lord will not heare me:* that is, the Lord will not grant me my deſire. And ſo is it taken alſo ſometime amongeſt vs in our common manner

ner of speaking, as when we doe not fauour a mans suite, we use to say, I heare you not. This is that which the children of God doe most groane and long for in praier, namely to pray so, that the Lord may heare them, that is, may afford them a gracions hearing, which if they may be assured of, then are their hearts filled with ioy whatsoeuer happeneth to them in the world. And al their feare is, least their sins and sinful praiers should stop the eares not of the Lord simplie, but of his grace and fauour against them. To that end doe they come before the Lord in all humilitie, feare, and reuerence, striuing, sighing, and groaning and troubled in spirit. And to this end the Lord oftentimes seemeth vnto his children as one that is deafe, he maketh them no answere, but takes away from them for

the

the time all feeling of comfort in praier, to that ende that when he doth speake peace vnto their harts, they may know what a mercy they haue receiued from his Maiestie.

But wicked hypocrites regard not so much whether the Lord doth heare thē or no, but whether men do heare them, that is all their care: they pray to be seene of men, and to be heard of men, onelie labouring with their lips, but without anie strife of the heart. They pompe it, they chant it, they howle it, and throate it to please themselues and others, but whether all that paines of theirs be accepted with God, they neuer so much as once thinke: So that when they haue done their stint and taske, they may saie as the harlot said, of whom *Salomon* speaketh, *To daie I had peace-offerings, I haue payed my vowes*, and so leaue for that matter,

Pro. 7. 14.

matter, it is no matter whether they be receiued or no, ſhe hath paid them, ſo ſaith the Hipocrit, I haue ſaid all my praiers to day, I haue done al my deuotion, & there leaue for that matter; but the poore child of God whoſe ſoule groaneth vnder the buthen of his ſins, doth not ſo much boaſt of the ſaying of his praiers, as he doth of Gods mercy in hearing his praiers, Lord I thank thee ſaith (the Phariſie) that I faſt and praie ſo often in a weeke, but Lord be mercifull to me ſaith the Publican, Lord I praied in thy temple ſaith the one, as the wicked in the Goſpell, Lord we haue heard thee preach in our ſtreets; but the other ſaith, Lord, thou haſt heard the deſire of thy poore ſeruants, bleſſed be thy name for that fauour: *the deſire*. He doth not ſay their cryings, or their ſententious and eloquent praiers, or Doctr. 3.

the voice of their lips, although the desires of the heart be counted cryings with the Lord, but he saith: *That the Lord hath heard the desire of the poore*: Which are the cries and praiers, and voices of the inwarde man, though not alwaies vttered by the tongue, to shewe that the Lord of his goodnes is so readie to heare the afflicted, that he doth not alwaies expect the cryings, and voyces of the outwarde man, or the orderly and set praiers of the lips, for before they cry, he heareth them according to the testimonie of the Prophet *Esay*, who (speaking in the person of God) saith thus:

Esai.65.24 *Before they call I will aunswere, and while they speake I will heare.*

And Saint *Paule* sayeth. The spirit it selfe likewise helpeth our infirmities, for wee know not

not what to praye as wee ought: but the ſpirit maketh requeſt for vs with groaninges, Rom.8.26 which cannot be expreſſed: that is, the ſpirite helpeth our weake prayers which want ſtrength to come forth, and accepteth the verie ſighes and groanes of the heartes of Gods children in ſtead of prayers, as the tender nurſe doth the monefull lookes of the babe that lyeth in the cradle full of payne, and cannot ſpeake.

And theſe inwarde deſires, and groanes of GODS children, are to the children of God as an earneſt-pennie of the ſpirit, and as the firſt fruites of the ſpirituall harueſt, now an earneſt-pennie is but a pledge or aſſurance of a thouſande pounde to be payed in time, and the firſt fruits of the corne are

but a sheafe or handfull as it were of the whole harueſt which afterwards is to be reaped. And this may ſerue to comfort the afflicted coniciences which cannot pray as they would ſometime, and therfore thinke they are not regarded of God, it ſerueth onely to comfort the afflicted ſoule I ſay, but no way to confirme vs in our ſluggiſh, ſlouthfull, drouſie, and ſleepie praiers.

Doctr 4.

Of the poore.) The ſtate of Gods children in this life is not alwaies of the beſt, neither in outward account with the world, nor yet in their owne feeling. And therfore they are called ſometime: The afPro.15.15 flicted ones, as in *Pro.* 15.15. *All the daies of the afflicted are euill*: ſometime the hungry and thirſtie, as in *Mat.* 5. *Bleſſed are thoſe that hunger and thirſt after righteouſnes.* Sometime little wormes as in *Eſay*,

Little

Little worme Iacob: And in the Psalmes, *I am a worme and no man*, saith *Dauid*: And sometime, *The little flocke*, As in *Luke* 12. And in this place they are called, *The poore*: For whosoeuer will liue godly in Christ Iesus must suffer affliction. And they doe still hunger & thirst after Christ their righteousnes: *As the Hart doth after the riuers of water*, Like little wormes they are contemned and trodden vpon by euerie one: And like poore and miserable persons they are alwaies in need of Gods grace and helpe. And yet they in that account with God that he heareth their desires: The afflicted haue a continual feast, The hungry shalbe filled with good things, when the rich shalbe sent emptie away. The little worme *Iacob* is written vpon the palmes of the Lords hands, and is euer in his sight. The little flocke neede not

2. Tim. 3. 12. 1. Cor. 1. Psa. 41. 1.

feare for their littlenes, for they haue the kingdome. And the poore seruants of God which are alwaies in need and want of Gods grace and fauour, and alwaies bewailing their owne pouertie and want, are heard of the Lord, and therefore are both rich and happye.

This may teach vs to iudge wisely of the poore children of GOD that are in contempt, and tribulation in the worlde; and louingly to embrace them as members of our bodie though in shewe vnderlinges to all; like the feete, or rather like the footstooles of the wicked, and not to despise them: *For the Lorde heareth the desires euen of the poore.* Yea and they may pleasure vs more with their praiers, then we can hurt them with our persecutions. There

is

is not the beſt, nor learnedeſt Doctor in the Church, nor the greateſt or wealthieſt man in the commonwealth but may, and doth receiue helpe and benefit by the praiers of the pooreſt man that liueth, if he be a godlie man.

Thou prepareſt, &c. Heere *Dauid* acknowledgeth a double grace or fauour of God, Firſt, that he vpholdeth his children, that they fainte not vnder their burthens, for he armeth them with courage, and patience, putting vpon their heades the helmet of good hope, and ſtirring them vp, thereby to diſpatch their prayers as ſpeedie poſtes and meſſengers vnto the hilles from whence commeth their helpe. A ſingular benefite ſurelie to haue our ſenſes and thoughtes ſetled in Gods

prouidence, and not caried awaie to worldlie deuiſes, and deſperate attempts. Secondly, God hauing thus prepared & ſetled their harts for praier, he doth alſo prepare & ſettle himſelfe to heare their praiers, yea, becauſe their praiers be but weake and feeble, that ſcarce haue any perfect voice, but make a ſoft and ſtill noiſe, in the ſecret corners of their hearts, the Lord doth bend his eare vnto them, and laie it cloſe vnto their mouth, in moſt fatherly, friendly, and tender ſort, that ſo he might know what it is that they whiſper ſo inwardly, & ſo faintly. from hence we learne.

Doctr. 5. First, that to direct our deſires to God in affliction is a ſpeciall worke, and fauour of God in our hearts, for otherwiſe, affliction of it ſelfe doth breede rather impatience, and diſpaire, then any comfortable hope, and heart to praier.

And

And therfore let vs be admoniſhed when (in any kind of affliction, croſſe, and temptation) we feele any comfort in God, or deſire to goe vnto his Maieſtie, by praier to giue him the whole glorie, and take it as a token of his loue vnto vs. Let vs alſo acknowledge our owne weakneſſe, and inabilitie to prepare our hearts, our ſelues to Godward. And moſt falſe, and inſolent is that popiſh aſſertion of freewill in man to praie when he will, and to beleeue when he will, and repent when he will, for it is God (ſaith the Apoſtle) that worketh both the will and the deede. Laſtly, let vs hereby be encouraged to goe to God although it be with broken praiers, and fainting deſires, we ſhall not looſe our labour, no the godly doe not in vaine direct their deſires to God, nor in hope and patience want vpon Phil. 2. 13.

vpon him becauſe the eares of the Lord are open and bent, ready in moſt gracious manner to heare the groanes of his poore afflicted ſeruants. And thus much of the manner and matter in generall of *Dauids* thankſgiuing.

The ſecond Sermon.

VVherein is handled *in particular the matter it ſelfe,* for which *Dauid* giueth thanks *and that is the arraignement of* the man of earth.

PSAL. 10. 18.

To iudge the fatherleſſe and the poore, that the man of earth cauſe to feare no more.

IN the former verſe, *Dauid* praiſeth God for hearing the deſires of his poore ſeruants, but now he ſheweth more particularly what was their deſire, and wherein God hath heard them at the laſt, namely, they deſire that GOD woulde iudge and de-

determine betweene them & their oppreſſors, and this is the thing that God hath granted them, from whēce the faithfull may learne this comfortable generall doctrine, that when they ſhalbe vniuſtly oppreſſed, God at length wilbe reuenged of their aduerſaries, and deliuer his children; which may ſerue to admoniſh vs to endure the croſſe manfully, becauſe God will not many times helpe his poore children before they be brought to extreame danger. A hard thing this is to fleſh and blood, becauſe euery one deſireth to be free from trouble, and therfore except God doth quickly helpe, he ſeemeth to be ſlow in helping or forgetfull of his promiſes (which God forbid we ſhould imagine) but if we deſire his helpe, we muſt wait his leaſure, our affections muſt be tamed, our impatience muſt be beaten

ten downe, our griefes must be mitigated, vntill our extreeme miseries may prouoke the fauour of God, and to this purpose is that parable of the poore Widow and the wicked Iudge propounded by our Sauiour Christ in the Gospell and in this sort applied to God and his children: that if a wicked Iudge fearing neither God nor man, will notwithstanding be ouercome with importunate suters at last to doe them iustice, how much more will God that is a most righteous Iudge, and all righteousnes it selfe, heare at length his poore children which call and crie day and night vnto him for Iustice. Luke.18.7

That earthly man, &c.) The wicked lift vp their heads aboue the clouds and yet are but mortall, and subiect to many miseries, and therfore are they called men of earth, to shame them and to humble them:

for

for this is their insolent madnes, and mad insolencie, while they forget their estate, and condition they breath out threateninges as *Saul* did against the Church of God, as if God himselfe were not sufficient to represse their rage. And yet they are but men, & men of earth too, & come against God as if wormes should come out of the ground to fight against their maker, or as if an earthen pitcher should encoũter with a mountaine of Brasse; they are made of earth, yea and of the baseft earth to; euen of the dust of the earth. Clay is good for somthing, Sand is good for somthing, Marle is good for somthing, Dung is good for somthing, Grauel is good for somthing and earth is good for something, but Dust is good for nothing, except it be to put out mens eyes, & of that is mã made, which cõsideratiõ may greatly humble the hi-

eſt, the ſtouteſt, the braueſt, & the proudeſt, but the wicked according to their making do ſauour nothing elſe but earth, and the moſt vile things of the earth, and therefore are fitly called earthly, becauſe they liue like earth wormes.

And though there be legions, & miltitudes of them, yet are they here called by a word of the ſingular number, *Man of earth, not men.* And that may be either in regard of their wicked vnity, or elſe in regard of their great inability to effect that which they purpoſe whē God ſhal croſſe thē. In wickednes they ioyne altogether as one mā. *Caſt in thy lot amongſt vs* (ſay theeues & murtherers) *we will haue all one purſe.* And in like manner the wicked in all euill ioyne as one man. And yet they ſhall do no more then one man alone, and that of earth too, & that is little, or nothing, except it be to their own ouerthrow as the *Egytiās* Pro. 1. 14.

did when they all followed the poore Israelites into the sea. For man of earth what is hee? what can he doe? what is his beginning? what is his bringing vp? and what is his ending? Is he not begotten of wickednes, conceiued of wretchednes, and borne of weakenes, worse then a dunghill? Is he not brought vp in ignorance & blindnes, in folly and vanitie? Is not he against God, and God against him? His life is death, and his death is double, temporall, and eternall, for the second hath no end: what can he doe? Doth he liue, moue, & breath? it is by God. *Pilates* power was from aboue. And while God doth giue him leaue to breath, and to possesse the world, he is cruell, carnall, proud, and obstinate, He is like the image in the second of *Daniel*, whose head was of Gold, his breast and armes were

Act. 17. 28

of

of Siluer, his belly and his thighs of Brasse, but his legges were of Iron, and his feete of Iron & Clay. Dan. 2. 32. And in like sort is the state of great earthly worldlings compounded with their golden heads and stately buildings, with their siluer breastes and armes, and costly apparrell, with their brasen thighes and mightie friends, with their Iron legges and strong supporting liuings, they make a terrible shew, but with their Iron earthly feete, with their hard heartes, and earthlie affections they are caried vp & downe in the world, which hitting against one little stone, cut without hands, that is Christ Iesus and his Gospell that lie in their waies, as a stone of offence to stumble vpon, they crumble and fall downe to their vtter spoyle and euerlasting ouerthrowe.

But the heauenlie man shalbe a-

able through God to ſtand, and to doe valiantlie, and therefore they are called the man of God, becauſe the faithfull are as one man, alſo vnited by the communion of Saintes, and hauing God amongeſt them are able to doe great matters. Princes, Magiſtrates, Preachers are made of earth too, yet hauing but a ſparke of Gods Maieſtie in them, or rather but the reflexion of a ſparke of Gods power and Maieſtie vpon them, are mightie and terrible through Gods ſpirit, and ought to be terrible to all Gods enemies, and wicked men, but not to the innocent, and godlie: if they vſe or abuſe their power which God hath put in them, to the cooling of any good mans courage, or to the quenching of the ſpirit, or to the diſgracing or oppreſſing of poore Chriſtians as many doe, as though

2. Tim. 3. 17

though they were Gods, and not of earth, surely God will iudge them, & make thē that they shal no more terrifie his children then *Pharao* that proud hearted King, and the *Ægyptians* his subiects which laye drowned in the bottome of the sea: and so much be the meaning of the words. Now to the matter of *Dauids* thanksgiuing.

Dauid praiseth God for iudging betweene his poore seruants, and their oppressors. This is that for want whereof he complaineth in the first verse, This is it for wante wherof the wicked were so lusty to contemne God. By this he will breake the armes, that is, the power of the wicked and search out their wickednes. This is the poore Churches desire, namely a iudiciall hearing. And to this ende hath God prepared their hearts, and to this ende doth the Lord en-

cline his eare vnto them, namely, To ſit in iudgment vpon the poore mans caſe, So that, when God doth proceede againſt the wicked it is in iudgement. And though the poore commit his cauſe vnto God, yet it ſhalbe iudged, and without a iudiciall proceeding ſhall nothing be done: for God is no accepter of perſons as men be, though he loueth the godly, yet they ſhall ſtand to their triall, and though he hateth the wicked, yet they ſhall haue their triall, all ſhall be iudged, and all wronges ſhall be righted by iudgement: therfore it is ſaide in the Pſalme, *The Lord ſhall iudge the people righteouſly*: This maketh the godly ſo willingly to appeale vnto God, ſaying as *Sarai* ſaid to *Abraham*, *The Lord be Iudge betweene me and thee.*

Pſa.67.4.

Gen.16.5.

God hath erected iudgement ſeates on earth vpon whom he hath ſet

set Princes and rulers, and graced them with his owne name, and sittes amongst them, to make them to be honoured and regarded; And their iudgments are, or should be Gods iudgements, but oftentimes through corruption good matters are borne downe, & bad matters are borne vp, we see the complaint of *Amos* proue too true. Psal. 82. 1.

They turne iudgement to wormewood (saith hee) *and leaue of righteousnes.* And that also of *Esay. By conceiuing and vttering out of the heart false matters, iudgement is turned backe, and iustice standeth farre of: for trueth is fallen in the streete, & iniquitie cannot enter, yea trueth faileth* (saith the Prophet) *and he that refraineth from euill maketh himselfe a pray:* But what? was there no remedie? how did the Lotd take this geare? marke what followeth, when the Lord saw it, it displeased Amos. 5. 7. Esai. 59. 13. 14 15 16

him that there was no iudgement.
16 *And when he saw that there was no man, he wondred that none would offer himselfe.* But is that all? verily no. Therefore his arme did saue it, that is his power did rescue the praie, and his righteousnes it selfe did sustaine it, that is he himselfe tooke the matter in hand: *For he*
17 *put on righteousnes as an habergeon, and an helmet of saluation vpon his head*: as if he were to goe amongst his enemies: *He put on the garments of vengeance for a cloathing,*
18 *& was clad with Zeale as with a cloak, as to recompence, and to requite the furie of the aduersaries, he will fully repaie the Ilands. So shall they feare the*
19 *name of the Lord from the West, and his glorie from the rising of the sunne, for the enemie shall come like a floode, but the spirit of the Lord shall chase him away*, And this is the godly poore mans comfort.

There-

Therefore saith the Psalmist: *Let the people be glad and reioyce, for thou shalt iudge the folke righteously, and gouerne the nations of the world.* And *Paule* saith: *It is a righteous thing with God to recompence tribulation to them that trouble you: And to you which are troubled rest with vs, when the Lord shall shew himselfe from heauen with his mightie Angels.* And in his first Epistle speaking of the same matter in other wordes, he concludeth thus: *Comfort your selues one another with these words.* And heere *Dauid* reioyceth, and praiseth God for that he will iudge the poore and fatherlesse. Iustice and equitie in the world, and from the world are two of the hardest, the deerest, the rarest iewels that cã be gottẽ: the poore do desire thẽ, God hath granted their desire to iudge the fatherles & the poore that the mã of earth cause to feare no more.

Psal. 67. 4.

2 The. 4. 6. 7

1 The. 4. 18

And here now we see that verified which is in *Psal.* 126.5. *They that sow in teares, shall reape in ioy*: And that which we haue in a prouerbe. A hard beginning maketh a good ending, for one woulde haue thought by *Dauids* beginning of this Psalme, that he should not haue made so good an end, for thus he beginneth: *Why doest thou hide thy selfe and stand a farr off O Lord in time of affliction?* That is, Why haue we not iustice? but he endeth as you heare: *Lord thou hast heard the desire of the poore, to iudge, &.* which is as much as can be desired. But let vs reason a little with *Dauid* abou this matter. How is it that thou beginning so rudely doest speed so well in the end? If the God of heauen should haue dealt with thee *Dauid*, as the Gods of the earth doe with their suters, it were a wonder that euer thou shouldest

Psal. 126.5.

ſhouldeſt finde ſo much fauour, for though thy matter were good, yet thou mighteſt haue marred it in the handling, thou diddeſt vtter one ſpeach that was inough to haue ſpilled all: *Why doeſt thou hide thy ſelfe, &c.* What an vnreuerent, raſh, and vnaduiſed ſpeach was this to vtter to the Lord of Heauen and Earth? would the Gods of the earth haue takē ſuch a ſpeach at thy hand, or at any poore mans hand? No *Dauid* no, many haue ſuſtained great wrong by wicked men, and haue had good cauſes, that for ſuch a word, yea for a leſſe offence then thine haue bene very hardly dealt withal, whē they haue but craued iuſtice &c. Now thy fault is greater, and God is a ſeuere God, it is to be maruailed then how thou diddeſt eſcape, and ſpeede ſo well as thou diddeſt

It is true indeed (ſaith *Dauid*)

I confesse my frailtie, and my fault to be great, and so must they also that speake rashly before Gods Magistrates, but if the Lord should narrowly marke euery word that is spoken or euery thing that is done amisse as men doe, who coulde stand before him? No, the Lord knoweth whereof we be made, and considereth in mercy that through extreame heate of passionate affections, and weaknes of faith his children be caried many times beyond themselues, but vpon their humble submission, and vnfained repentance he freely forgiueth thē though men will not. Yea the Lord in mercie doth put a difference betweene his seruants, & his enemies though men many times will not, I recanted my opinion and sayde, The Lord is king for euer and euer, & for all my rude beginning haue through Gods mercy obtained a good

good ending: *Praised be the Lord which hath heard the desire of the poore, to iudge the fatherlesse, and the poore, that the man of earth cause to feare no more.* A notable example for earthen Gods, magistrates I meane, to follow, and not with bitternes, and rigour to censure, and in extremitie to prosecute euerie slip, and aduantage of poore ministers, and other honest men when they come to complaine before them, but with loue & words of graue and gracious counsell to heale, or at least to couer the sore, least the vncircumcised doe reioyce and triumph ouer their fathers and brethren, as cursed *Cham* did at his fathers nakednes. And so much for the bringing of the beginning, and ending of *Dauids* petition together. Nowe let vs heare a little more of the thing it selfe that the Lord hath gran-

granted, and that is this, that it will pleaſe his Maieſtie to heare & determine betweene his poore people on the one ſide, and their cruell oppreſſors on the other ſide. In all reſpects it may be reſembled vnto a purchaſed Aſſiſes, wherin we are to conſider, Firſt the parties betweene whom the controuerſie dependeth, Secondly, before whom it is to be tried. Thirdly, by whom it muſt be tried. Fourthly, the action that is to be tryed. Fiftly, the verdict of the Iurie. Sixtly the ſentẽce of the Iudge. And laſtly the execution of the ſentence. And this courſe we may ſafely take, both becauſe Gods ſpirit hath in like ſort ſet foorth the iudgement ſeat of God, and euerie thing to be tried before the ſame, after the manner of earthly Iudges: for our greater capacitie and vnderſtanding, as alſo becauſe

Reu. 20. 11. 12

this

this kind of teaching doth neareſt ſute with the teaching of our Sauiour Chriſt, who ſtil vſed ſuch familiar ſimilitudes to explaine his doctrine by, as were moſt familiarly knowen vnto men. Then firſt of the parties betweene whom the pleading is. The plaintiues are poore and fatherleſſe: ſuch as for want of worldly abilitie are faine to ſue for their right *In forma pauperum*, as commonly all good cauſes doe, yea, whoſoeuer will ſpeed in Gods Court muſt come, *In forma pauperis*, for the Lord taketh no fees, and ſtandeth for the poore as well as for any other. The defendants or parties arraigned are all oppreſſors of the poore, all Athiſtes, proud, and cruell tyrants, craftie, and ſubtill hunters of the poore. There ſit in Commiſſion with the King, his owne ſonne, the ſonne of God the Lord Ieſus Chriſt

Plaintiues

Defendãts

Cõmiſſioners.

Christ whom God hath appointed to iudge the world. And with him
Act.17.13. sit as it were assistants, 24. elders
Reuel.4.4. cloathed with white rayments of Christes righteousnes, and crowned with golden crownes of heauenly glory and authoritie. The
Mat.24.31 ministers or messengers that attēd
Psa.68.17. on this Court are the heauēly Angels of God, who for their swiftnes in executing their charge are said to haue many wings, and for their great power are called principalities, thrones, and dominati-
Mat.3.3. ons. The criers of this court are
Esai.40. the preachers of the word, whose voices must be lifted vp like trumpets to summon men before the iudgment seat of God. The bookes of the court be of two sorts, bookes of statutes, and bookes of record.
Apo.20.12 But where is the prisoner? He standeth taken with his owne iniquity,
Pro.5.22 and bound with the cordes of his owne

owne sin. Now thē the arrainment. Crier lift vp thy voyce like a trumpet, and call forth the man of earth, Sargants strip him out of al his glorious titles and dignities, seaze vpon all that he hath, & let him heare his enditement, Man of earth hold vp thy hand, thou art endited here by the name of (*Man of Earth*) not Gentleman, Nobleman, nor yeoman, but plaine man of earth borne of earth, and brought vp like an earth-worme, &c. For that thou on such a day, and of such a moneth in such a yeare, hauing receiued an arme, that is to say, power, wealth, and authoritie, hast abused the same, and by force and fraud didst set vpon thy poore brother, & fatherles neighbour, liuing & trauelling in gods peace: & meaning thee no harme, didst put thē in feare, so that of their credit, life, & goods they did dispaire, what saiest thou

thou to this fellonie art thou guiltie or not guiltie? Not guiltie my Lord. How wilt thou be tried? By my honeſt neighbors, (he ſaith) yea ſir, I can bring the handes and ſeales of all the pariſh where I dwell for my good behauiour. Yea, but that is not inough man of earth, thou muſt be tried by God and his Church. Call a Iurie. The Iurie that muſt goe vpon thee is impannelled of Prophets, and Apoſtles, Their names are ſet downe in the old and new Teſtament, what canſt thou ſay againſt them? Oh my Lord, I haue to except againſt them all, They are not my friends, they & I could neuer agree, they ſpeake of malice, becauſe I woulde not heare them, nor be ruled by them, nor giue them their demaund, well that is no matter, they are holy men and ſuch as were led by the holy Ghoſt, 2. *Pet.* 1, 22. Therfore

man

man of earth hold vp thy hand a-
gaine, and heare thy second en-
ditement. Thou art endited by
the name of the man of earth, for
Athisme and contempt of God.
vers. 3. 4. Also, thou art endited
for abusing and oppressing the
poore by cruell and craftie practi-
ses, *vers.* 7. 8. 9. 10. Also for spea-
king blasphemie & treason against
God and his trueth, *vers.* 11. Also
for taking part with the wicked,
and standing against the cause of
the innocent. Also thou art endi-
ted for obstinate prophaning and
violating of the Lords saboaths, as
also for abusing thy stewardship,
and excessiue spending thy sub-
stance, vaine and vnprofitable ex-
ercises, whereby thou madest thy
selfe vnfit to doe the workes of
thy calling, to prouide for thy fa-
milie, to releeue the poore, or to
benefit the Church, or to main-

2. Endite-
ment.

3. Endite-
ment.

taine religious exercises for thy vaine sportes and delights, lighter then vanitie it selfe. What sayest thou to all and euerie of these, art thou guiltie or not guiltie? Not guiltie. How wilt thou be tryed? by my honest neighbours I would be tried: but if there be no remedie, then I must be tried by God and his Church: Call forth the plantife. Poore man, and fatherlesse, come forth, and feare not, you shall be heard, what can you say against this man of earth, and how doe you proue these articles you haue heere obiected against him? My Lord then this we say, They haue most proudly and cruelly persecuted vs with inquisitiõs, slaunders, & fines, with taxes, and vexations, and haue almost beggared vs, againe, they haue boa-

Vers. 2.

sted

sted of their owne hearts desire,
they haue blessed themselues, and
contemned thy seruantes. The Vers. 3
more thou hast done for them,
the lesse haue they feared thy Vers. 5. 7.
iudgementes. His mouth is full
of cursing, and deceipt, he hath
lien in waite in the villages. As 8
a Lion in his denne so lur-
keth he in waite secretly, for his
prey, by his crouching, and bow- 9
ing he maketh the poore to fall by
heapes into his nets, thus he hath 10
vsed vs. And as for his blasphe-
mies they are most outragious.
He hath said in his heart, That
the Lord seeth not, nor regar-
deth. All this we could prooue
by manie which are afraide to
speake the trueth, for feare of
their displeasure, for that some of
them are their landlords, some are
their masters, some are Iustices of
peace, some are their patrõs, some

finde them worke, &c. But Lord thou haſt ſeene it thy ſelfe, for thou beholdeſt miſchiefe and wrong: *That thou mayeſt take it into thy handes, therefore to thee we appeale.* You of the grand Iurie, you haue hearde your euidence, and it is all verie true that the poore and fatherleſſe haue enformed, for I haue ſeene it my ſelfe (ſaith the Lord) therfore now giue in your verdict, who ſhall ſpeake for you? *Dauid* becauſe he is a princely prophet, and therefore deſerueth to be foreman, he ſhall ſpeake for vs. What ſay you then, is the man of earth guiltie of all and ſingular thoſe matters whereof he hath beene endited or no? yea Lord (ſaith *Dauid*) he is guiltie.

Verſ. 14.

Well then, Man of earth, thou ſeeſt that thou art cõuicted by the verdict of the great inqueſt of the Prophets

Prophets and Apostles, my selfe being witnesse. What saiest thou to the recordes of thy owne Court? For I haue giuen thee that priuiledge more then all creatures besides, to keepe Court in thy owne house, to that ende I haue giuen thee will and affections, to moue and to debate thy matters, iudgement and vnderstanding to descerne of causes, and memorie as a register to recorde thy causes, and conscience as a Iudge, and a thousand witnesses to determine of all thy proceedings. And this Court is called the Court of Conscience, thou shalt also be tried by that. In that Court be many examinations, many witnesses, and many recordes. The hall is common equitie, there are many sentences in tables fayrely engrauen, as in one place loue God aboue all, in another, Loue

Court of conscience described

thy neighbour as thy selfe, in another, doe as thou wouldest be done vnto, in another, doe no wrong: *Suum cuique tribuito, &c.* Perhaps thou wilt saie, they that belong to that Court haue troubled thee and disquieted thee, and therefore they are not thy friends, I know it well, and therefore thou wouldest not heare them: Thou hast also disquieted and vexed them, and therefore wouldest be loath to be tried by them, I know also thy corrupt dealing with that Court, how with false perswasions thou hast blinded reason, and peruerted iudgement, how thou hast fed vnderstanding with false informations and blinded her eyes with false loue, how thou hast put the two Iudges out of commission the loue of God, and the loue of thy neighbour, & in steed of them hast aduanced selfeloue, and partialitie

alitie, How ignorance and wilfulnes haue pleaded thy matters, and malice hath euer beene one of the Iurie, how crueltie, and pride haue beene thy assistantes, and weaknes, and discretion haue beene put out of doores; how falshood and briberie haue informed the Iurie, and trueth and honestie haue stood at the barre, how *Barrabas* the murtherer was released, and Christ the Lord of life was crucified, how thou hast seared that Court with hote iron for offending thee, and Conscience her selfe thou thoughtest thou haddest hanged long agoe. All this I Know, and a great deale more, but now I haue raised vp Conscience againe, and set all her attendantes in commission againe. The recordes are finer written, & extant, Lo, where they stand all before me; here selfeloue & malice

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haue nothing to doe, what sayest thou to all this, wherefore hast thou done thus and thus, why doth the wicked contemne God? why hast thou said in thy heart, the Lord doth not regard? why speakest thou not? what? art thou dumbe? hast thou nothing to say?

Besides all this, heere commeth in now a pettie Iurie of life and death against thee, chosen out from among my dumbe and vnreasonable creatures, all which cry for vengeance against thee, as thy brothers blood for one, the earth that drewe in his blood for another, the beame in thy house for another, and then the stone in the wall, the beast thou rodest vpon, thy money that thou tookest for a bribe, then thy cruell and craftie Bandes and Obligations, then thy merciles pledges and

Gen. 4. 10
Haba. 2. 11

Num. 22. 28.
Mat. 27. 3.

and forfaitures that thou ſwallowedſt vp, then they pettifoggers thē thy craftie counſellers, and then thine owne ſeruants and children, and thy table that thou toldeſt thy money vpon, the verie Penne & Inke that thou wroteſt withall, thy bed that thou laieſt vpon, and thy chamber doore that thou diddeſt keepe faſt ſhut while thou committeſt thy filthineſſe, and by and by thy owne tongue ſhall find thee guiltie, all theſe my creatures and ſubiectes are come in to teſtifie their humble allegeance and loyall duetie to me their maker, againſt thee that haſt abuſed them, what ſayeſt thou now? ſpeake, art thou guiltie or not? *Iudas* being conuicted by the Court of conſcience, ſaid he was guiltie in betraying of innocent blood, and ſo went and hanged himſelfe, *Cain* being conuicted

conuicted by the Court of Conscience, said also he was guiltie in shedding of his brothers blood, and so became a desperate runnagate. In like sort was *Achitophel* conuicted of treason against King *Dauid*, and he went home and hanged himselfe. All these were condemned by the Court of Conscience, and thinkest thou to escape? Conscience bring in thy verdict, what saist thou Conscience to the man of earth (who thought that thou haddest beene hanged long agoe) is he guiltie of those seuerall enditements, which haue beene preferred against him by the poore and fatherlesse, and found against him by the grand Iurie of my seruants the Prophets and Apostles or no? we finde saith the Court of Conscience, that such a one man of earth, by Gods prouidence some-

The verdict of conscience

time

time Prince, of such a Nation, and such a one sometime Bishoppe of such a Prouince, and such a one Maior of such a towne, and such a one Iustice of such a Diuision, and such a one Minister of such a congregation, and such a one Lawyer in such a Court, and such a one Landlorde of such tennantes, And such a one Corne badger in such a Countrey, and euerie one of them, and many moe, whose names and bils of enditementes are seuerallie recorded in the booke of Gods euerlasting knowledge; and all and euerie of them, but men of earth forgetting themselues, abusing their place that GOD gaue them, and hauing not the feare of GOD before their eyes are guiltie of all, and euerie seuerall enditement that hath

hath beene commenced againſt them. Verie well. What? Did they flie for the ſame? Yea Lord they did flie, for as the light of thy word did follow them, ſo they did in a deadly hatred of the ſame ſeeke darkenes, when they were reproued by the preacher, they would come no more at the ſermon. When they haue beene looked for at the Church, then they haue beene at the bowles, or at the cardes, or at the tables, or at the alehouſes, or at their worldlie buſines, or about ſome other horrible wickednes, to verifie the ſaying: *Qui malè agit odit lucem*: He that doth euill, hateth the light. VVell. VVhat goods, lands, or tenements had they at the time of their apprehenſion? They had none of their owne, for they were all tenants at will, yet we finde that they were very welthy

many

many of them, and great in worldly substance. For first, Thou hast filled their bellies with thine hidden treasures, so that they haue inough for themselues, and leaue inough for their children after thē. Secondly, That wealth which thou gauest them, O Lord, hath encreased: neither are they in penurie as others are. Thirdly the spoiles of the poore are in their houses, and as great fishes deuoure many small fishes, so they haue gotten many liuings into their handes, and many mens trades and offices into their handes. And this is the verdict of the Courte of conscience, which doth finde him guiltie also of much more, as namely of hypocrisie, of vaineglorie, of contēpt of Gods word, of cōtempt of man, and of diuers villanous practises done in secret, which

Iob. 21. Psal. 73.

are

are knowen onely to God, for Saint *Iohn* saith. If our heart condemne vs, God is greater then our heart and knoweth all things. And thus much for the triall of the man of earth. Now let vs heare the sentence of the Iudge.

1.Ioh.3.20

Man of earth (saith the Iudge) thou hast beene endited of diuers and sundrie enditements, to the which thou hast pleaded not guiltie, and yet notwithwanding being tried by the grand Iurie of the holy Prophets, and men of God, as also by the verdict of the Court of thy owne conscience, hast beene conuicted, and found guiltie of them all. Therefore nowe what canst thou say for thy selfe, why sentence of eternall death should not be pronounced against thee according to the lawe? In earthlie iudgementes, this que-

stion

ſtion is put to two ſortes of perſons, Firſt, ſuch as are quitt by booke, Secondly to ſuch as cannot haue that benefit. So likewiſe in this heauenly iudgement. This queſtion is propounded both to the elect, as alſo to the reprobate. To the elect it is ſaid, what canſt thou ſay for thy ſelfe? They ſtaight waie condemne themſelues as *Dauid* did of bloud-guiltineſſe. *Pſal.* 51. as *Iob* did his children for blaſpheming GOD in their mirth and feaſtinges, as *Peter* did his fall from Chriſt, euen with bitter teares, and as *Paule did*, who ſaide, he was a chiefe ſinner, crying out, O wretched man that I am &c. and as the prodigall childe did: Father I haue ſinned againſt Heauen, and againſt thee, and am no more worthie to be called thy ſonne, but

but yet for them (thus condemning and humbling themselues) there is some comfort: VVhat, canst thou beleeue in me, (saith the Iudge) and repent from the bottome of thy heart, canst thou read thy name in the booke of life? To which question euery one doth answere as he is prompted by the spirit of God, I beleeue and repent but not of my selfe, it is the gift of God, I beleeue, Lord helpe my vnbeliefe. And with *Zaccheus* they promise restitution of goods ill gotten. And with *Dauid* they pray: *Oh that my waies were so directed, that I might keepe thy statutes alwaies*: VVell (saith the Iudge) then heare your sentence. The Court doth award you this punishment, you shall be crossed, and afflicted in this world sometime in your bodies, sometimes in your goods, sometimes in your children,

Luke.19.8

Psa.119.

The sentence of the godly

dren, you ſhall alſo be ſtung with the hote iron of an afflicted and woũded cõſciẽce, you ſhalbe whipped & ſcourged with venemous, & ſlaunderous tongues of wicked mẽ, & a great deale more thẽ this ſhall happen vnto you heere, that you may not be damned with the wicked world, & ſo go your way, and ſin no more, leaſt a worſe thing happen vnto you, but before you can be quite diſcharged, you muſt remẽber to put in Death as a cõmon baile for your forth cõming wherſoeuer you ſhall be cal'ed for, and my owne ſonne Ieſus Chriſt as a ſpeciall ſuertie for your debt, and good behauiour, and ſo paying your fees of obedience, & newnes of life, & carrying about you the remnants of ſinne as ſhackles vpõ the feete of your ſoule to humble you withall ſo long as you liue in this world, performing theſe duc-

1. Cor. 11. 32.

Iohn 8 11

ties, you are discharged from the sentence of eternall condemnatiō, for the law of the Gospell is that there shall be no condemnation to them that are in Christ, which walke not after the flesh, but after the spirit. To which the godly doe answere as the Apostle did in the verie same case, I thanke my God through Iesus Christ my Lord. And thus much for the sentence of the elect, now let vs heare the sentence of the reprobate.

Rom.8.1.

Rom.7.25

The sentence of the reprobate.

Call forth the reprobate man of earth (saith the Lord.) Man of earth what canst thou say for thy selfe why sentence of eternall death should not be pronounced against thee? What, canst thou beleue in Christ, & repēt for thy sins? Yea Lord I beleeue that Christ died for sinners, and for my part I am sorie that I must be damned: Nay thou reprobate, canst thou be-

beleeue effectually that Christ died for thy sinnes, and doest thou abhorre thy sinnes which were the cause of Christes death, or hast thou any heartie desire so to doe? for otherwise thou sayest no more then the Deuils doe, who beleeue and tremble. No Lord: I know not what that meaneth. It is true indeed, for whē thou wert admonished to repent, thou hardenest thine heart, abusing my patience, and making a custome of sinne, which hath bred full hardnes of heart, and impenitencie in thee, and so hast heaped vp vnto thy selfe wrath against this day of wrath, and reuealing of my righteous iudgement: thou thoughtest also that thou haddest faith and repentance at commandement, perswading thy selfe and others that all men may repent and beleeue if they will, & whē they will, but now Rom. 2.5.

thou seest that thou wert deceiued.

Oh, a Psalme of mercy Lord, one Psalme of mercy, I can read all the Psalmes of *Dauid*, and say all the penitentiall Psalmes by heart, I will goe to Church, and say ouer the Lords prayer, and my Pater noster too, Lord I wil goe a pilgrimage, and punish my bodie with whipping, and fasting, I haue heard thee preach in our parish Church, and will doe againe when I can intend it. Oh Lord I wil do any thing rather then goe to hell. Ah thou reprobate (saith the Lord) who required all this at thy hands? doest thou thinke to please me with thy wil-worship, and spirituall whoredoms? all that wil not serue thy turn thy name is not writtē in the book of life, therfore thou canst not repent, nor beleeue aright: hast thou no more to say? Yes Lord, Others haue done as much as I: And I hope

hope to be ſaued aſwell as others: And I haue heard ſome ſay, that thou art full of mercy, & wouldeſt that all men ſhould be ſaued. Yea, (ſaith the Lord) ſo haſt thou and many moe abuſed my mercy, & bereaued me of iuſtice as much as in you lie, & like ignorant, & vnſtable men peruerting my holy ſcriptures to your owne deſtructiõ, I wil haue mercy on whom I will haue mercy 2. Pet. 3. 16
& I will execute iudgement merciles vpon thee which ſhewedſt Iam. 2. 13.
no mercy to the poore & fatherles, & do thee no wrong. Therfore now heare thy finall ſentence, becauſe thou haſt abuſed thy arme, that is, the power, wealth, & authority that I gaue thee, & haſt not at any time loued me for my mercy, nor feared me for my iudgmẽt, lo, therfore thy arme ſhalbe brokẽ, thou ſhalt be depriued of all meanes wherby thou haſt bin encouraged to do miſchief,

and then thou shalt be no more cause of feare: my people shall goe and liue without feare of thee. Also thou shalt goe from hence to the place from whence thou camest, and that is to the earth: For
Gen.3.19. out of the Dust wert thou taken, and to the dust shalt thou returne againe. And from thence to the place of execution in hell, and there shalt thou hang in torments intollerable, and perpetuall, prepared for the Deuill and his Angels, where shall be weeping and wailing, and gnashing of teeth for euer. Thou shalt haue blacke fame for thy herault, and euerlasting shame for thy hearse, feare and terrour shall be dealt for thy doale, and the curses of the poore shall follow thee to thy graue. And this is briefely the substance of the sentence of the reprobate man of earth, which is

yet

yet but a shadow of that which it is indeed, for indeed it will be more grieuous and terrible when it commeth, then is possible for all the tongues of men and Angels to expresse. Now a little of the execution of this sentence.

In earthly iudgements, execution doth not alwaies presently follow the sentence of the iudge: for some are repriued vpon further consideration, some are after a while committed to the gallies, and perpetuall slauerie, some are sodenly hanged vp, not knowing of the time when, nor the place where vntill the very instant. And some haue knowledge both of the time and place before hand, that they may be prepared for death. So is it also in this heauenly iudgement. Some are repriued, and liue long, yet still in the prison of sinne and slauerie of the Deuill, which is Of the execution.

is to encreaſe their torment, ſome are ſodenly taken, and ſpeedily deſtroyed, without recouerie being brought by the righteous hand of God into euil in the middeſt of the cõgregation, as apeareth in *Pro.6.* 15. Some are longer in languiſhing paines & torments then ſome, euen in this world for one and the ſame fault.

There be three cauſes for which the Lord doth defer the ful executiõ of iudgement vpon the wicked, the firſt is, to keepe thẽ in continuall miſerie, for all good things turne to their euill, the ſecond is to plague them with their owne ſinne, for there cannot be a greater miſchiefe then to be a wicked man, and to liue long in wickednes, for when he hath ſerued the deuill, the deuill ſhall pay him his wages, and that ſinne wherunto he hath beene moſt enclined, and whereof

whereof he looked for the greateſt pleaſure and profite, ſhall worke him the greateſt plague and woe. The third cauſe is, that they may liue and puniſh vs which are the children of GOD, who haue beene alreadie croſſed and whipped by them, and are neuer the better, but when he hath worne them as rods to the ſtumpes vpon the backes of his ſtubburne children, and well humbled vs by them, he will then caſt his rods into the fire. God puniſheth not as earthlie iudges doe, to content them that haue receiued the wrong, or to ſatisfie the worlde, but becauſe he hateth ſinne, and loueth righteouſneſſe, and drawe thereout greate glorie to himſelfe, and ſingular good to his children: The vſe of this

doctrine

Doctrine may serue to terrifie the wicked, who vse to make but a iest of the iudgements of God, saying, what? so long yet? till doomes day? &c. but it is not so lõg as they dreame, for the sentẽce of God is begunne many times to be executed vpon the wicked, euen when they least feele it, for it is a iudgement of it selfe to be past feeling of Gods iudgement when they sinne: It serueth also to comfort the godly, who thinke the time long till the Lord take the wicked in hand which do oppresse and vexe them. Lastly let it serue to admonish all of vs to looke vnto our waies, and to liue so, as that when God shall get vp vnto his iudgement seat, we may be found, in Christ our great suertie vnblameable, and so escape the fearefull and irrecouerable sentence

tence of the wicked and reprobate, and on the other side may receiue our *quietus est*, and discharge with Gods elect in Christ Iesus. To whom with the Father and the holy Spirit, be all honour, power, and dominion for euermore.

Amen.

Now let vs praise God.

Errata.

In pag. 16. line 13. that for, read for that. pa. 20. li. 17. for thine, read mine, in line 20. for thy, r. the. pa. 37. li. 16. for they in, r. they are in. & lin. 18. affected. re. afflicted. pa. 41. lin. 24. want, re. wait. pa. 51. li. 8. be, re. for. pa. 52 lin. 3. case, r. cause. pa. 63. li. 1. then the, read, then to the.

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